

THE HOLY NAME JOURNAL

A NATIONAL MAGAZINE

*The only official national publication of
the Holy Name Society in the United States.*

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Vol. XXIX — No. 2

JUNE, 1937

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PUBLISHED UNDER THE DIRECTION OF THE NATIONAL
HOLY NAME HEADQUARTERS

EXECUTIVE AND ADVERTISING OFFICES

Published by The Rosary Press, Somerset, Ohio, monthly except in Summer when a combined July-August issue is made. Entered as second-class matter July 29, 1914, at the post office at Somerset, Ohio, under the Act of March 3, 1879. Executive Offices, 141 East 65th Street, New York City.
Subscription — One Dollar a year in United

States and Canada; ten cents per single copy; one dollar and fifty cents a year in foreign countries.
Liberal discounts to Societies subscribing for twenty-five or more copies.

The Reverend John B. Affleck, O.P.,
Advertising Manager,
141 East 65th Street, New York City.

EDITORIALS

DECENCY

SOME entertainment reached such a degrading level that a public official of New York City refused to renew the licenses of several theatres in which the exhibitions had been held. His action was approved by the majority, although there were some who, for a consideration, were ready to bemoan the blow to "art." It would seem that the producers themselves were conscious of their guilt because they raised only a feeble protest, closed their doors with little fuss, and announced their intention to contrive more dignified entertainment.

WHILE only one form of amusement was affected by the action of the commissioner there are others that should be purged. Night clubs and road houses have long been offenders. Musical reviews began to experiment in the nude years ago after the spectacles had been made more spectacular by dispensing with costumes. Even in the supper rooms of the fashionable hotels sophisticates in evening dress drool smutty songs. Are we a decadent nation?

THE deluge of filth is not confined to the stage. Newspapers and magazines vie with one another to publish the most daring pictures, while the illustrated weeklies seem to have no standard of decency. Even those news magazines that pretend merely to summarize the news of the world, go out of their way to illustrate some insignificant item with a startling picture.

TO ATTRACT attention may be the first requirement of good advertising, but advertisers have over-stepped themselves in the illustrations they are using to get attention. Newspapers, street-cars, billboards, and even the old red barn have been smeared with their "sophistication." The amateur artists who add to this art are not to be condemned half as much as advertisers who are responsible for the suggestive posters. They are no longer satisfied with the work of artists, they use the camera to catch details an artist might miss.

LEST we become like the cities of the plains there must be a check on this lewdness. The Holy Name Society must combat the evil. In the fight on vice we must oppose all filth, and at the same time be careful not to single

out persons, places, or particular entertainments and thus give them added publicity. It has been suggested that a protest be made to a film producer who signed a woman whose reputation has been built on free publicity rather than her "art." We believe she was signed for her publicity value and that the mention of her name would give the free publicity sought by her and her company, and encourage rather than check them.

THERE have been many attempts at censorship, but censorship can work more harm than good, especially when it is placed in the hands of one man. With the observance of ordinary decency there would be no need for censorship of any kind. If entertainers and publishers cannot censor themselves they should be made to feel the most effective of all censorships—the boycott.

YOUTH

WITHIN the month thousands of young men and women will finish their studies and graduate from the schools and universities to seek a place in the world. They leave the sheltered classroom to make a name for themselves; they are confident in themselves, they believe the world awaits them, they are sure that they have something to give the world. A number of them have.

IT IS A strange world that awaits them, a world far different from that in which they have been living, far different from the world that they dreamed about. There are opportunities, but they can be realized only with sacrifice and hard work. It is a world dominated by greed and selfishness in which the competition is keen. These youngsters will have to make many readjustments and most of them will succeed. In the process some of their ideals may be shattered, but we hope that they will not be completely disillusioned. Perhaps ours would be a better world if we were to heed these youngsters and recapture some of the ideals that were ours.

THEY will not be counseled that their chosen field has done fairly well without them but is ready to accept whatever contribution they may have to make. There may be a genius or two among them, but generally speaking they will have to adapt themselves to established customs and not revolutionize all things to suit themselves. The youngster who makes a modest beginning makes the best start, because young people cannot expect to begin where their elders are leaving off.

THE future is in the hands of these youngsters. It should be theirs in peace and prosperity. It is for us to help them, to give them a start, to foster their hopes, to respect their ideals.



FRA GIROLAMO SAVONAROLA

SAVONAROLA and POLITICS

SAVONAROLA was a sort of politician. Had he been more of a politician and less of a religious zealot perhaps he might have spent his later days devoting himself to the intrigues, half-reasoned philosophy, and doggerel verse so dear to the heart of that portion of the fifteenth century Humanistic Renaissance which amused itself with purely pagan living and pornographic literature. Fortunately, the Dominican was not merely a politician; in a sense, he was an indifferent politician, for he was unbending in the principle that politics were to subserve and not dominate religion. The Spiritual and Temporal Sword Theory previous to the fifteenth century had been honored in the breach rather than in the practice, but in Savonarola's day it had become a by-word. In theory the Friar believed in the separation of ecclesiasticism from politics; in practice, however, politics were part and parcel of the law of the state which in turn was subject to the natural law, to make no mention of the divine law. With his powerful

personality and winning eloquence, the twentieth century could well use him to plague and harass the many "isms" which would relegate religion to the position of servant of the state.

PERHAPS we had best be satisfied with categorizing Savonarola as an ethical tactician who tried to mix politics with religion and who failed even in the trying, simply because the men of his day were more inclined to follow the wisps of their desires rather than the force of their reason, which gives fundament to law. He failed because vice attracted and virtue was looked upon as an indifferent sort of thing suited to monks and old women; because those in the high places would rather possess a coffer full of money than even a mere understanding of the purely natural virtues of temperance, justice, and equity. Some of them talked glibly enough of the virtues but that was as far as they cared to go, and the result was that highly trained theologians who theo-

By
URBAN D. CORIGLIANO

rized on the most befuddling subtilities, who could preach a sermon on the loftiest flights of the mystical life; gave the lie to their teaching by the scandal of their pagan living. Priests who seldom said Mass, religious who seldom put foot in a cloister, lay-folk who studied and knew the myths of the Grecian mysteries better than the Gospel from which their very civilization had been educed, the romantic who could paint and pray, sculpture, and sing, write poetry and prose with equal facility, philosophize, theologize, whose childish faith in the deities of Virgil compared almost favorably with his puerile, superstitious belief in a nominal Christianity—these were all too common in the latter part of the fifteenth century. On the other hand there were others who most zealously made use of hot pincers and the rack to promote the virtues of honesty, sociability and the like, utterly indifferent to the stark fact that their very greed had brought about thieving in business, hypocrisy in religion, and a general lack of moral living in the Italian man in the street. Curiously enough, the only joy the Puritans of all ages permit themselves, consists in the persecution of the Impuritans. Too, the so-called idealism of the Renaissance found its chief outlet in the realism of the senses—the lower senses—and for this realistic Renaissance to have practiced the virtues which militated against the senses would have declared it a weakling in its own eyes.

Now, to miss the point that Savonarola entered the political arena only to better the religious and moral life of the Florentines in particular, and the Italian peoples in general, would be to miss the whole crux of the Savonarolian controversy. For, the life of the Florentine Friar has come to be a vehemently disputed subject amongst historians, Catholic and Protestant alike.

THE question has been asked as to what part a priest may take in politics. His very calling seems, apparently, to exclude him from this purely secular pursuit. The disciplinary law of the Church demands that her ministers be withdrawn from the world and be given entirely to "the things of God." Politics are temporal and must necessarily be the primary prerogative of the state. Yet, politics, strictly speaking, are a branch of ethics and therefore, to some extent at least, fall under the jurisdiction of the Church who alone has the right to announce, pronounce, and dogmatize on the Christian ethical code. Prudence also, ordinarily would prohibit a priest from involving himself in the worldly meshes of political wranglings. But really, who can draw the hard and fast line between the temporal and the spiritual; they infringe so one upon the other. Each helps the other along. The spiritual needs the temporal in order to make progress. Circumstances, too, may and do admit of exceptions, and the circumstances existing in Savonarola's time surely prove his case to be an

exception to the general rule prohibiting priestly interference in politics. A man given to God cannot permit himself, at any time, to be awed by the state. If the state sets itself up against God, either directly by denying His existence and therefore His complete dominion over the world, or indirectly by prohibiting or actually hindering its people from worshipping Him; if, instead of helping its citizens to a better means of livelihood in this world by not placing obstacles in the path of salvation, it rather purposely caters to the baser instincts of the minority of its subjects, or even the majority, then the state fails the very purpose for which it was instituted. And if a so-called Christian nation so mismanages her internal affairs that justice, honesty, and purity are not permitted full and free play in her everyday life, it seems right and just that the priest, who represents the people before a higher power than the state, should step in and try to better conditions. Indeed the people themselves have the right to change the form of their government if it be unjust. But the people must be led and the natural leader in things of the spirit is the priest. Obviously, there are considerable difficulties attached to this question, but in the time of Savonarola it was pretty well understood that priests could and did assist in the running of the state.

THE political life of the Dominican may be divided into two phases: his relations with Charles VIII of France, and his conduct with regard to Pope Alexander VI and the Florentine Republic.

A GLANCE at the political horizon of the fifteenth century will present some idea of the reason for Savonarola's intense interest in the governmental game. The play of politics was a gamble for the monopolization of all power, the amalgamation of dynasty and wealth, to be clutched in the hands of those who were ambitious for absolute sway. Lust for power and the uncontrolled desire for aggrandizement stalked the streets unblushingly, sat in at the decisions of the Pope, met at the curia of Cardinals, and gave judgment to the body politic of the various nations, duchies and city-states. And in this game and at this time Florence was the much coveted ace. Not that Florence was to be taken over body and soul, either by Charles the Eighth or Alexander the Sixth. No—, Florence was to be left a self-governing city. So hinted Rome—provided, of course, she threw in her lot with the Pope and gave military and financial aid to support the Holy League which demanded Italy for the Italians, meaning Alexander and the Spanish Borgia family with all its ramifications of relationship. On the other hand, Charles knew that any price was a small one to pay for the dynastic magnificence which the kingdom of Naples promised him and his succession. Florence stood in the way. Well then, promise Florence security and independence—, until such time as she

also could be brought under French domination. So under the cloak of *reform of the Church*, invited by some dissatisfied Italian princes and encouraged by Savonarola, Charles asked Florence to open her gates and help him with his invasion of the peninsula. Alexander, who wanted something more than the States of the Church to satisfy the kingly urges of his family, became alarmed over the French invasion, as well he might. Both he and Charles were consummate statesmen, Charles with the aid of others, Alexander in his own right. Each spread the map of Italy before himself, slouched over it, and proceeded to pick out the best bargain, *for himself*. Alexander was satisfied to welcome the major part of southern Italy into the bosom of the Borgia family. At the very least, he contemplated a sort of benevolent despotism over the section. Unfortunately, Charles also looked with favor on the kingdom of Naples which he claimed to be his by right of inheritance, and he was not permitting Pope or prince to cheat him of his portion. Between these two factions lay Florence who naturally insisted upon keeping her liberty and the right to rule her own destiny without interference from either the French or the Holy League.

HISTORIANS agree that Savonarola's political life began at this juncture, that is, when the liberty of Florence was threatened. According to his view of the situation, the Florentines had to be a free people in order to better themselves spiritually. At first he took a subordinate part by encouraging Charles' invasion of Italy simply because the French king had shown himself well disposed towards a promised reformation of the Church. No doubt too, the Dominican felt that foreign occupation of portions of the peninsula would curb the Borgia power which condoned the widespread evils of the day. This last statement needs no modification for Alexander himself admitted his laxity with regard to disciplinary laws whenever and wherever the material and temporal good of his family was concerned.

SAVONAROLA'S stipulation was that Florence was to be left a free city. Charles agreed. Even Pope Alexander would have agreed if the city had gone over to *him*. But agreements, to the Renaissance mind, were just scraps of paper and Savonarola knew this. Through all the political jangling and moral confusion he saw and wanted only one thing, the religious betterment of the clergy and people. He was a reformer and in order to reform his clerical brethren and his people he had to make use of the men of his day just as they were, and not as they pretended to be. That is precisely the reason why he became a politician. He was drawn into the vortex by the irresistible force of events.

CHARLES crossed the Alps, put a scare into the Pope and Alphonso of Naples, with French finesse

gently plundered Florence—Savonarola's influence deterred him from actual violence upon the people—and returned to France having accomplished absolutely nothing towards a reformation of the Church. The Friar was thoroughly disappointed but only mildly surprised. "Put not your faith in princes," had been the theme running the course of many of his sermons.

WITH the departure of the French and the encroachment of the Holy League began the second phase of Savonarola's political life. The Medici had beat an inglorious retreat but the danger of tyrannical government remained and the Florentines would have no more of tyranny. They had been buffooned into a semblance of contentment by Lorenzo; they had been honestly impatient with the childish antics of his son Piero; silently furious they had bided their time under the short but silly despotism of the French king. Had anyone been foolhardy enough to attempt a complete control of the Florentines now, their impatience and fury would have lashed into an enraged demand for his blood. Piero was gone, so was the king. The politicians became alarmed. Despotism they could understand, but anarchy they could not control. They called a meeting in the hope of evolving some mixed form of government which would prove satisfactory to themselves, the nobles, and the people. Revolution hovered in the air. In their anxiety and indetermination they turned to the only man in Florence who seemed to have kept his head, simply because he had kept his peace. Besides, though a cloistered mystic, Savonarola had the practicality of a mystic, and in him the poor saw their provider, the rich their saviour, the good their leader, and the bad the only one who could coax them into a semblance of honest living. Just now the politicians wished to curry the favor of the population and to do so they enticed the contemplative out of his convent and asked him to set things aright.

BUT THE religious hesitated—better to leave well enough alone. He had had sufficient trouble with the French and one burning was enough. The second burning might well be a holocaust which would consume not only himself but also his work, the labor of years, of tears and love. Yet—and he hesitated again. Examples were cited of illustrious members of his own Order who had intervened in matters of state: Aquinas, Ferrer, Siena. Still he held aloof and contented himself by touching from the pulpit upon the state of affairs with regard to the exorbitant and excessive taxation which pauperized the people so that they had to turn to thievery in order to live. Impassioned eloquence burst forth: "Collect alms for the poor . . . if these should not suffice, let us take the church plate and decoration, and I will be the first to set you the example." How he ached to let loose the flood of his indignation against those who had brought on this (Continued on page 27.)

HOLY NAME HONORS BISHOP DUFFY



TO HIS EXCELLENCY, the Most Reverend John Aloysius Duffy, fourth bishop of Syracuse and bishop-elect of Buffalo:

DIVINELY inspired, Our Holy Father, Pope Pius XI, has seen fit to translate Your Excellency from the See of Syracuse to the Church of Buffalo. We, the officers and members of the Federation of Holy Name Societies of the Diocese of Syracuse, while humbly bowing to the commands of the Supreme Pontiff, are deeply moved by mingled sentiments of joy and sorrow and desire to express them in a manner acceptable to you and in keeping with the nature of our Society.

UNDER your guidance and inspiration, the parochial units of the Holy Name Society were united in a cohesive organization; strength given to the weak and aid to the strong; new branches formed and the Federation of Holy Name Societies has come into being.

THE inspiration of your exemplary zeal and energy, the encouragement derived from your unquenchable spirit will ever be our pillar of fire by night and column of smoke by day to lead us towards the attainment of the ideals of our Society, so well exemplified in you.

MOVED by these sentiments, the members of the Holy Name Societies from every corner of the diocese have, with one accord, united in offering to Almighty God their prayers, aspirations, novenas, Masses, Communions and many other pious acts of devotion, beseeching The Almighty to grant you the spiritual aids and consolations necessary to enable you to carry to a happy fruition the work of Divine Providence in the Diocese of Buffalo and length of years to add to the advancement of Holy Mother Church and the glory of His Holy Name.

IN THE name of the Federation of Holy Name Societies of the Diocese of Syracuse, we hereby respectfully tender to Your Excellency this evidence of our hopes, our good wishes and our prayers.

GIVEN at Syracuse, New York, this 11th day of April, 1937.

Grist for the Mill

BY ERNEST NORRIS

WE have just skimmed through the new Constitution of Eire. We hope later to discuss it in detail. Our first reactions however are mixed, though largely favorable. Its major excellence, and in this it is truly outstanding, is that it has been compiled by one of the few statesmen in Europe who takes the Encyclicals of the Popes seriously, like Schussnigg and Salazar. It is essentially a Catholic document as befits a Catholic people. Its major defect is that it is largely the work of one man. It represents the method by which Mr. de Valera would himself govern Eire. Confident of his own rectitude, as well he may be, he has, at first glance, left to the veto of the President's conscience many things which we here, in the United States, control in other ways. Mr. de Valera is no dictator, but that is no guarantee that all his successors will be like him. There seems to be ground for fearing that a not too scrupulous man might stretch the rather ample powers of the President of Eire into a temporary dictatorship. But more of this in a later issue.

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WE hold no brief for Protestant Ulster. We, who are not Irish, look forward to the destruction of the middle wall of partition but we cannot see how the new constitution of Eire can contribute to that destruction. The problem of Ulster

cannot be solved by ignoring it but requires a realistic approach.

IT is high time that in Irish matters the history books be temporarily laid aside and that the facts of today be invoked instead of the ghosts of yesterday. It is true that Ulster was once Gaelic and Catholic and now is not. But it is also true that Manhattan island was once Indian. The fact that, three hundred years ago, things were different from what they now are is very interesting, but not wholly to the point. What does matter is that the majority in the Six Counties is non-Gaelic and non-Catholic. How they got there matters as little for the solution of the problem as why the Indian vanished from New York.

THE new Irish Constitution does not help in the matter. It absolutely ignores the fact that the cleavage between Belfast and Galway is something far more profound than a mere political divergence. Unfortunately it is racial and religious. It is true that the new Constitution would inflict upon the Orangemen no political disabilities but it would definitely constitute him in a minority group with both his religion and his language merely tolerated. In fact, he might be deprived of his language though not of his religion. The fact must be faced that the de Valera Constitution was drawn up for the Gaeltacht by a gentleman who is still,

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at heart, a professor of mathematics and who naturally prefers the clean cut precision of a mathematical formula to the variety and pliancy of political compromise.

PERHAPS Mr. de Valera is, as befits a professor, above the lesser considerations of human weakness and is the legislator for the things that should be rather than for the things that are. We recall another professor President, the late Woodrow Wilson. His masterpiece is in ruins, wrecked by human nature. We hope that Mr. de Valera's will have a better fortune but we are frankly fearful.

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AN interesting commentary upon the Gavagan anti-lynching bill is to be found in recent happenings in Alabama. There two colored men were brutally lynched. To his credit the Governor immediately got to work. He demanded that impeachment proceedings be taken against the Sheriff of the county for criminal negligence. The local Grand Jury however recommended that no action be taken. The Attorney General has however insisted upon ignoring the action of the Grand Jury which he denounced in unmeasured terms. He will carry the impeachment personally before the State Supreme Court.

THE point is that the refusal of the Grand Jury to do its duty is indicative of what would happen if the Gavagan Bill were passed. It would run up against a local stone wall for the Federal Grand Jury would be composed of approximately the same people. The net result would then be that the objective of checking lynching would not be achieved while the very dangerous precedent of Federal intervention in State police matters would remain.

CONGRATULATIONS to Governor Graves and Attorney General Carmichael! As for the jury, may God give them better sense and a sounder conscience!

At last we have definite proof that at least one person reads our lucubrations. The Chairman of the Catholic Action of one of our colleges gently takes us to task for our commendation of Premier Hepburn last month. We quote two paragraphs from his letter and part of our answer in the hope that they will help to clarify things.

"YOU seem to feel," writes our critic, "it was impertinent for an American labor leader to intervene in that Canadian strike; yet you did not find any incongruity in the fact that American capital leaders (in the form of Detroit GM hdqrs.) were involved. It is my contention that labor organization must raise just as far and just as high as capital organization. . . ."

"Again: The Auto Workers Union is an International. Its jurisdiction, then extends into Canada. . . ."

To this we answered in part. "You have apparently forgotten that while American capital is involved, that capital is involved in the form of a Canadian corporation, a legal entity within the Province of Ontario and therefore subject, at least in part, to the Canadian government.

"You state that the 'Auto Workers Union is an International. Its jurisdiction, then, extends into Canada.' You will pardon me, I trust, if I ask who extended its jurisdiction into Canada? Who created it an International?

"I agree that labor must extend as capital does but it must be subject to the same national restrictions. If capital is invested in a foreign country it is subject to the legislation of that foreign country. . . . It is true that working arrangements usually exist between the domestic corporation and the foreign corporation. There is no reason in the world why the same thing should not exist in the case of labor organizations. There is no reason why a Canadian CIO could not and should not co-operate with an American CIO. The point that I raised is that it is dangerous, inherently, for foreign labor leaders to be at work. Might I point

Constitution of Eire . . . What of Ulster? . . .

Alabama handles its lynching . . . Squire Baldwin

. . . The Cardinal and the paperhanger . . .

out, in passing, that your argument would completely justify the subordination of the American Communist party to Moscow."

In passing we would commend the zealous activity of these Catholic Action groups especially in the colleges. They are doing splendid work in applying the principles of Catholic morality to modern social economic and political problems. They may easily become one of our greatest safeguards against our suffering the fate of Spain.

"righteousness exalteth a nation" and that even kings are subject to God.

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WHO dare any longer say that the I. R. A. has no sense of humor? It was so annoyed at President de Valera for prohibiting its protest meetings in connection with the coronation that it blew up the statue of George II.

+

CARDINAL Mundelein has again manifested his ability to speak plainly when plain speech is required. In informing the Austrian paperhanger of what the world thinks of him he is doing Germany a great service. Those who have studied the causes of the World War know that Germany was gradually encircled with an iron ring from the restraints of which she vainly strove to burst, setting the world afire in her efforts. She became a land without a friend. That was as much the work of her rivals as of the stupidity of Kaiserism. Now she is hard at work alienating all those who are still unwilling to take sides against her. The Cardinal of Chicago speaks not for the enemies of Germany but for those who would still be her friends but who find the bonds of that friendship being gradually cast off by her.

HITLER has done much for Germany but he is gradually undoing more than he has done. He will do well to heed a great German-American and a sound statesman.

A WILL

*He had no money, he died in a poorhouse;
but before he died he made a most beautiful will.*



I, CHARLES LOUNSBERRY, being of sound and disposing mind and memory, do hereby make and publish this my last will and testament in order to distribute my interest in the world among succeeding men.

That part of my interest which is known in law as my property, being inconsiderable and of no account, I make no disposition of.

My right to live, being but a life estate, is not at my disposal, but, these things excepted, all else in the world I now proceed to devise and bequeath.

ITEM:

I GIVE to good fathers and mothers, in trust for their children, all good little words of praise and encouragement, and all quaint pet names and endearments; and I charge said parents to use them justly, but generously, as the deeds of their children shall require.

ITEM:

I LEAVE to children inclusively, but only for the term of their childhood, all and every flower of the field and the blossoms of the woods, with the right to play among them freely according to the custom of children, warning them at the same time against thistles and thorns.

And I devise to children the banks of the brooks and the golden sands beneath the waters thereof, and the odours of the willows that dip therein, and the white clouds that float high over giant trees.

And I leave the children the long, long days to be merry in, in a thousand ways, and the night and the train of the Milky Way to wonder at, but subject, nevertheless, to the rights hereinafter given to lovers.

ITEM:

I DEVISE to boys, jointly, all the useful idle fields and commons where ball may be played, all pleasant waters where one may swim, all snow-clad hills where one may coast, and all streams and ponds where one may fish, or where, when grim winter comes, one may skate, to hold the same for the period of their boyhood.

And all meadows, with the clover blossoms and butterflies thereof; the woods with their beauty; the squirrels and the birds and the echoes and strange noises, and all distant places, which may be visited together with the adventures there found.

And I give to said boys each his own place at the fireside at night, with all pictures that may be seen in the burning wood, to enjoy without let or hindrance or without any encumbrance or care.

ITEM:

TO LOVERS, I devise their imaginary world, with whatever they may need, as the stars of the sky, the red roses by the wall, the bloom of the hawthorn, the sweet strains of music, and aught else they may desire to figure to each other the lastingness and beauty of their love.

ITEM:

TO YOUNG MEN jointly I bequeath all the boisterous, inspiring sports of rivalry, and I give to them the disdain of weakness, and undaunted confidence in their own strength.

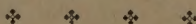
I leave to them the power to make lasting friendships and of possessing companions; and to them, exclusively, I give all merry songs and choruses to sing with lusty voices.

ITEM:

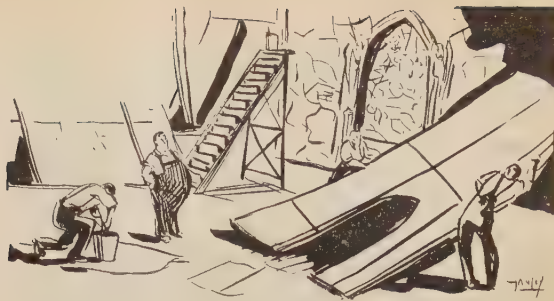
AND TO THOSE who are no longer children or youths, or lovers, I leave memory; and bequeath to them the volumes of poems of Burns and Shakespeare and other poets, if there be others, to the end that they may live the old days over again, freely and fully without tithe or diminution.

ITEM:

TO THE LOVED ONES with snowy crowns, I bequeath the happiness of old age, the love and gratitude of their children until they fall asleep.



TOWARD A CATHOLIC THEATRE



By CHARLES V. FENNELL

LAST summer in Paris a group of young enthusiasts organized what was to have been a single performance of Romain Rolland's play, *Fourteenth of July*. Men from the streets formed the mob, several actors from the Comedie Francaise volunteered their services, a decorator designed a curtain. At the performance the audience became enthralled and stimulated by the interpretation, excitement rose until the end of the play when the actors and audience burst into the *Internationale*. The play was kept on for weeks.

DRAMA in competent hands can be a powerful weapon. Often the spark of one man can impart that competence to an otherwise colorless company. It may be an actor who gives such stature to his rôle that his fellows play up and thus clothe a play in greatness which was never written into the lines. A dramatist may be a master of words and the forms which give his words increased intensity, and when the players sense this they can be carried beyond themselves. Sometimes a director will so pace and organize an ordinary episode that it assumes a character which no other man could have imparted to it. When the play has a message, if it is designed as propaganda, it can achieve its goal more directly and more quickly than any other medium. The Soviet realizes this; French radicals use it; Madrid had its Teatro Popular, del Pueblo, por el Pueblo, y para el Pueblo (Popular Theatre, of the People, by the People, and for the People); and there are theatre groups in this country that give substance to the theories of the Leftists.

ENTERTAINMENT which is propaganda in dramatic form can be subtle and dangerous. It is subtle because it emphasizes only that which it approves while it ridicules, understates, or glosses over all else. It is dangerous because an appeal is made to

the vanity of those who regard themselves as liberal lovers of art and these are easily converted to the new ideas, true or false. There are numerous "little theatre" companies throughout the country that produce whatever plays are available, and many of these dramas "with a message" are being presented. To counteract this, to foster and encourage Catholic culture, Catholics have begun to develop a theatre of their own.

THE "show" is not new to the parish; the Catholic Theatre is. In the past the parish dramatic societies put on plays which were old and written for the box office. If the ideal of the Catholic Theatre is realized they will be able to present dramas that will not clash with the Catholic philosophy of life, they will have any number of comedies which will not need editing to be clean and entertaining.

SEVERAL years ago the Blackfriars Guild was established in Washington on this ideal of the Catholic theatre. It has presented several original plays as well as plays that had made a reputation on the professional stage. Now, under the direction of the founder of the Guild, the Reverend Urban Nagle, O.P., Ph.D., the Blackfriar Institute of Dramatic Art is to open at the summer session of the Catholic University. The aim of this new institute is to promote a Catholic Theatre which will be efficient in every branch of the dramatic art.

IT is not enough to gather a crowd of men and women together and to have them memorize the various parts of a play that has been chosen at random. The result of such a production is little more than a fair recitation. There should be a varied



technical knowledge, not merely of the play, but of the many departments that make for good stagecraft. Not all the members can be the players for there must be those behind the scenes who contribute a great deal to the smoothness with which a piece is staged.

IN THE past, parish plays have been staged in almost any setting that happened to be at hand. Frequently the same set of tawdry drops formed the setting for the St. Patrick's Musicales, the Passion Play, and the comedy that had been played on Broadway "at the turn of the century." No imagination was used to produce the proper setting for the particular piece that was being presented, and yet there can be more satisfaction in the design of a set than there can be in playing the butler.

THERE is a great deal of fun to be had in creating illusion whether it be great height such as Robert Edmond Jones gave his *ELSINORE* for John Barrymore's Hamlet, or the feeling of depression that was conveyed by the dormer ceiling in Jo Mielziner's bedroom set for *ETHAN FROME*. The novice cannot hope to have the space for the planes or the mechanical contrivances to work wonders such as Norma! Bel Geddes achieved in *THE ETERNAL ROAD*, but on a small stage he can create an illusion for a relatively simple play, and in doing it he can contribute a great deal to the productions of his group.

ONCE the scene has been devised it is a profanation to throw a switch and light every bulb behind the proscenium arch. Much can be done with the lights. Shadows and shading can be used to bring out the scene; they can be used to establish the mood; they can become a part of the drama itself. The scenic designers Craig, Jones, Mielziner, Simonson, Oenslager, and Johnson, all use lights as an integral part of their designs. Producers and directors such as Belasco, McClintic, Reinhardt, Moeller, Mamoulian, and the others of their craft all have known and developed the possibilities of light and shadow. The amateur may not have extensive equipment at his disposal but that should not preclude all effects, rather it should stimulate invention. By his ingenuity he can build the necessary pieces to produce

the effects that he dreams, whether it be the mottled shadows of a wooded glen, or the cold gray of a prison cell that has a window opening on a sunlit courtyard. With lights the craftsman can bring day and night within the narrow confines of a stage.

WHEN the world of make-believe has been built it must be peopled not with anyone who happens along, but with the people who would live in such a land. They are of different age, different type, different mannerisms. They must be dressed for the part that they are to play. If the time is the present the clothes will not be strange but they must belong to the character; if the time is of another period they must be of that particular time to give authority to the production. In the preparation of costumes a great deal of tedious research is often required to insure authenticity, and it is work that is seldom appreciated by an audience even though it adds to the finished production. Each costume should enhance the character played by the wearer, but it should not be conspicuous or out of place in the general picture unless it is intended for a special effect, as the uniform worn by Emperor Jones in the play of that name.

AGE and youth, beauty and ugliness are to be found behind the footlights where the old often become young while the young become old. All is accomplished through the skillful application of the numerous shades of grease paint and lining pencils. The freshness of beauty can be brought out by shading the eyes, reddening the lips, and covering blemishes. Hollow cheeks, wrinkled forehead, scrawny neck, and talon-like hands can disguise a lad of twenty. Beards, mustaches, moles, and scars can be made to appear as if by magic. Yet the use of make-up should not be a matter of chance, but one of study, for the character is to fit into a picture which has other characters and perhaps, special lighting. The actor should know his own features so he can emphasize or erase, he should be able to adapt his make-up to any conditions which a particular production may impose.

THE stage is set, the lights are on, the curtain is up and the actor or actress must walk on, but that is not so simple. Too many strut, skip, or stumble through a door because they do not know how to walk. Once they are (Continued on page 28.)



CAPITAL and LABOR

By

HONORABLE FRANK J. CREGG

Justice of The Supreme Court State of New York

IN THESE trying times when socialism, communism and so many other "isms" are trying to undermine the very foundation upon which this nation was built, *it is most* gratifying to see so many men banded together who live according to the prescriptions of the Ten Commandments, who believe in the sanctity of the home, the preservation of the nation and the right of man to worship God according to the dictates of his own conscience.

I WONDER how many of you men realize and appreciate that you are living in a troublesome age? I wonder if you realize the unrest and discontent that is prevalent throughout this fair land of ours and not only here but throughout the entire civilized world?

DISRESPECT for law and order is prevalent everywhere. Labor and capital seem to be at loggerheads. Both insist that they are right. Both demand that the one should be subservient to the other, so much so that I am reminded of a lecture that an eminent physician (who is known as a psychiatrist), was giving to his understudies who were trying to learn the science. (Of course, you know a psychiatrist is one who purports to be able to determine when man is sane or insane.) The old doctor when he found his audience not very much impressed with his great learning felt that he must drive home his point and for the purpose of illustration, shouted that for example "All the world is queer but thee and me and even thou art queer sometimes."

I FEEL that the same spirit is permeating the world today and that the radical laborite believes that the capitalist is crazy and the capitalist believes that the radical laborite is crazy. In other words the radical laborite believes that all the world is queer except himself and the conservative capitalist believes that all the world is queer except himself.

IT IS these conditions that the Catholic Church and all other Christian denominations are confronted with today. It is these conditions that the men and women of this Church and every other Christian faith throughout the land must fight in order to

secure the preservation of the nation and equal rights for all mankind.

AT THE present time it seems almost impossible to work out an amicable understanding between capital and labor without drastic laws which would compel one side or the other to involuntarily submit to something that he doesn't believe is right. In my judgment, however, there is a middle of the road policy that all could pursue which would bring happiness and contentment to all. That policy is based upon the Christian doctrine that *Truth is always found in the middle of the road*, but those with died-in-the-wool prejudices are never found in the middle of the road. They are always trying to get on the wrong side of the road where they can complain and find fault.

THE radical laborite or communist, in his imagination at least, is always sitting on the lawn of the big fat capitalist on the other side of the road. He wants the riches of the rich confiscated and divided with him. He is for equal distribution of wealth. He wants everyone else to divide his something with him and he wants to divide his nothing with the other fellow. But this is just the beginning of his fantastic scheme. He is intelligent enough to realize that there can never be such a thing as equal distribution of wealth.

THAT would be a gross injustice to mankind, and a most impracticable arrangement; Dr. Townsend and his cohorts to the contrary notwithstanding. The radical laborite reasons, however, that if all the goods in the world could be divided equally among all the people in the world that as soon as someone spent a nickel there would be disproportionment, and as soon as a great many people began to spend a lot of nickels the course of the nickel would be back in the hands of the few. The few would again have possession of all wealth but our shrewd radical in this sees a great advantage to himself because in the

end he pictures himself as one of the few and the present few he foresees would be among the many. In other words what he really wants is not to right a wrong but to change places with the wrong-doers. He is motivated by the same selfishness which he so violently attacks.

ON THE other the selfish capitalist in his imagination at least, feels that the laboring men are his slaves and that the laborer should be satisfied with a meagre existence without having the privilege of enjoying even the mild luxuries of life, except in so far as the employer may see fit to furnish them.

How is the situation to be remedied? Is it by man made laws or the adoption of Christian principles and the adherence to the Laws of God? Experience and common sense, not to mention our Church, and our conscience tell us the only remedy is that offered by the adoption of Christian principles in the solution of the ever increasing and pressing problems arising between capital and labor.

BITTER experience has shown us that we cannot reform the drunkard by an amendment to the constitution and by the same token we cannot convince the ardent dry by repeal of that same amendment. Likewise we will not be able to cure our economic ills by indiscriminate confiscation of the property of the rich or by the sit-down strikers. Nor can we cure such ills by slapping down the radical laborite and subjecting him in effect to slavery.

MANY leaders of the Labor movement have failed to give the workman a Christian philosophy of labor—they have in a measure betrayed him. And the inarticulate rank and file throughout the world is now rising in rebellion as a natural result. Here is a fertile soil for communism, for strange to say, the Communist too, advocates an ideal, supposedly the same as that of Christianity. He too theoretically believes in the Brotherhood of man. But they say "all men are our brothers except the Capitalist"—so let us "liquidate" them. They protest man's inhumanity and at the same time they would perpetuate it. It's like having one more war to end wars—as the Irishman said, "He'd have peace in the house if he had to fight all day to get it."

OUR Christian principles are directly opposed to the techniques of class warfare. In my judgment, we will get results only if we adopt an honest Christian-like attitude which seeks the middle of the road policy. The radical laborite will find by looking to the middle of the road that there is *dignity and glory in labor well done*.

ON THE other hand the capitalist will find in seeking the middle of the road policy that if he is to get the most out of life he is to consider himself but a

trustee of his great riches and that he must use them wisely not only for his own benefit and protection but for the benefit and protection of his employees as well. For every man is worthy of his hire.

COMMUNISM as a philosophy of life cannot be met by anything but the Christian philosophy of life; its denial of man's spiritual destiny by the affirmation of the same. The supreme affirmation of man's spiritual destiny, as a child of God, is in the Scriptures, particularly in the Gospel of Jesus Christ. Since this denial is Communism's supreme assault upon the very foundations of our civilization, the central feature of our defense is this affirmation. In such an affirmation Protestants and Catholics alike must unite. Many persons, too, who are not Christians will unite with us in such an affirmation; for though they may not accept Christ's Gospel as such, they may accept its basic lessons.

IT is only by such an adjustment of our fundamental points of view that these present conditions can be remedied. Not until all men realize their responsibilities to their fellowmen and with a Christian-like spirit and willing heart discharge such responsibilities, will we be able to drive selfishness and greed from the face of the earth. Perhaps we are expecting too much when we hope to cure these conditions by moral persuasion. The chasm may have grown too wide. If that be so may I venture to suggest the enactment of one broad statute effective throughout the United States, which will insure a fair, just, reasonable and liveable minimum wage to the employees with maximum hours of service. If such a law were enacted the employer in my judgment should have the right to hire and fire whomever he pleased and in addition thereto he should have the right to pay to any employee during his hours of service such additional compensation as such employee honestly earned. *To my way of thinking*, this principle of compensation commensurate with effort, ability and production, is the very essence of economic justice as applied to the Labor problem.

A LAW, embodying this principle, in my judgment, would be entirely in accord with man's natural rights and would conform to the Christian doctrine that every man is worthy of his hire. It would encourage individual effort.

WHY should the industrious, hard-working individual be compelled to share the fruits of his labors with the shiftless, lazy co-worker by his side? Such a distribution is contrary to the laws of nature and economic horse-sense. It is a flagrant violation of God's laws which compel respect for the dignity of man. It is a sign of contempt for the spirit and letter of the bulwarks of our Democracy—the Declaration of Independence and the Constitution of these United States. (Continued on page 30.)

TURN RIGHT ON RED

BY CHARLES B. QUIRK

IT IS a disconcerting fact of human experience that the average man, when threatened with danger, develops a more or less severe case of what has been appropriately called "the jitters." This strange malady, which strictly speaking may be regarded as the passion of fear externalized, causes an exhilaration of the heart beat, a tingling sensation in the region of the spine, and general bodily weakness. The most exasperating aspect of this paralysis, or near paralysis of fear, however, is a certain mental confusion which is consequent upon its physical reaction. In a word, the ordinary man, faced with an evil which is not actually present but merely threatening, seldom makes a true evaluation of its nature. Temporarily thrown off balance by the possibilities of harm to his person, his intellect, for the moment at least, becomes quite incapable of making a proper judgment. What is true of the individual in this regard, has a certain parity in the group. The psychology of fear, whether it affects one or many, inevitably produces similar effects.

TODAY the evil of Communism hangs like a ghastly pall over the nations of the earth, and it is no exaggeration to assert that where the Red scourge is no longer a threat, the threat has become the actuality. Firmly entrenched in Russia, the Communist Internationale uses that vast country as a base of operations. So thoroughly have Marxian propagandists indoctrinated Continental masses that Europe might be represented symbolically as a huge cross-patch quilt in which the red of the Russian and Spanish extremities is heightened by the pinkish tinge of a considerable portion of the center. While Communism apparently has made no appreciable inroads in the British Isles, the highly industrialized areas of Wales, England, and Scotland are hotbeds of radical agitation. Across the Irish Sea, even the land of St. Patrick has its contingent of Communist sympathizers. For the remainder of the British Empire it can be truthfully said that because of the ominous unrest of her subjects in India and Africa, Britain may yet be forced to grapple with Soviet-engineered revolts in her provinces.

ON THIS side of the Atlantic, the Red set-up is as substantially propitious as that of Europe proper. Although the geographical position is reversed, the possibilities for effective action on the Americas are manifold. In Europe, Russia and Spain can be compared aptly to two huge pincers with which Moscow, confident in the "prophetic genius" of Lenin, would crush the rest of the Continent in a relentless squeeze. While in our own back-yard a strategically placed Mexico, not yet fully Red but well on the way, is a virulent Marxian cancer in the approximate center of this hemisphere. Still farther to the East, across the span of the Pacific, the constant threat of Communistic outbreaks in China gives both Chinese dictator and Japanese warlord a collective headache.

CONFRONTED with geographic evidence of Communism and jolted out of smug complacency by the revelations in uncensored Spanish dispatches, a considerable portion of the citizenry has developed a rather severe case of the afore-mentioned "jitters." The adoption by Labor of a definitely Communistic strike technique, a swing toward the Left by a goodly number of our college and university students (Dorothy Day declares that our seats of higher learning have three million Communists within their hallowed precincts), and the inherent threat to personal liberties in proposed Federal legislation constitute three good reasons why this group is literally in a cold sweat. Seemingly, they have convinced themselves, and feverishly attempts to convince others, that an upheaval of American society is imminent, and that the inevitable revolution will result in chaotic proletarian rule.

AT FIRST glance, all this ballyhoo is strangely reminiscent of what the high school history text-book told us was the heroic "spirit of '76." Stimulated by superficial impressions, such an awakening of dormant patriotism might revive one's faith in that vaunted and supposedly distinctive American virtue of splendid courage. But actually, any impartial judgment of this type of reaction, proceeding from a knowledge of its background, promptly destroys the

illusion. It is nothing more or less than another manifestation of a periodic American phenomenon which has had its similitude in each of those defunct movements known as the A.P.A., the Klu Klux Klan, and the Black Legion. At least, those who are most prominent in this latest outbreak of flag-waving, seemingly, know about as much about real Communism as the "Mayflower" Americans knew about real Catholicism.

Now, there is no attempt here to minimize the danger of Communism. The best-informed source in the world, The Watchman on the Tiber, tells us in His most recent Encyclical, "Divini Redemptoris," that Russia's Communism is "threatening every country in the world." Only the incurable optimist or the abysmally ignorant will refuse to admit that He is eminently right. Nor should we doubt the sincerity of these potential twentieth century Minute Men. But we do question the intelligence of a movement which proceeds from a collective mental confusion consequent to group hysteria. This thing proceeds from what has all the earmarks of mob "jitters." Parading their "one hundred percent Americanism" (as they have done so often in the past), its participants hold frenzied discussions, read devastating indictments of Bolshevism, and propose sure-fire panaceas for rehabilitation, the net result of which is a futile barrage of wind. They start from jumbled premises and proceed to absurd conclusions. If this be Americanism, then Washington, Jefferson, Jackson, and Lincoln (to use a vernacular expression) were slightly "whacky."

ANY scientific approach to a problem, whether the problem be that of Communism or merely of mathematics, presupposes two things: an open mind and a knowledge of the interplay of causes. If Communism has a strangle hold on some countries and threatens others, this unfortunate condition cannot be attributed, solely, to the clever technique of Russian propagandists. In the order of material causality, there is necessarily a disposition of circumstances which enables Soviet propagandists to supply the Marxian form. In other words, flagrant injustice to the masses and consequent general discontent prepare the way for revolution. Pope Leo XIII warned the world of just this danger in 1891, and the warning was repeated by Pope Pius XI in 1931.

IF LABOR, through its recourse to sit-downism, has challenged the sacrosanct property right, it does not follow that complete expropriation will be the next step. According to impartial testimony, the Communistic technique has been used, not because it was Communistic, but rather because it gave promise of reasserting more effectively, violated primary human rights. Its morality, under certain conditions, has been conceded to be debateable. Labor is not Red, nor will it become Red unless blind

barons of industry and finance force it to the wall from which in desperation it will rebound à la Moscow.

IF THREE million future American leaders are either avowed or incipient Communists, we cannot dismiss this alleged portent with the argument that youth, always, has had tendencies to radicalism. It goes considerably deeper than that. These youths happen to be terribly serious about changing things, because they believe that unless things are changed their whole future can be designated by a discouraging zero. They incline toward the Communistic theory of change because, with the characteristic disregard of Youth for consequences, they look upon this particular plan as the one affording the best chances of immediate action, and they want action.

MOREOVER, if the Federal government proposes legislation which, logically followed through, could result in serious impairment of personal liberties, its opponents must do more than oppose. They must explain why, in the present order of things, the emphasis upon personal liberty has resulted in license for the few at the expense of the many. Why, for instance, before the depression, 2 per cent of all the population possessed 40 per cent of the nation's wealth and 65 per cent of the population 15 per cent of its wealth. (The Lord only knows what the ratio is now.) Or why, in 1929, "the partners and directors in one investment banking house, two trust companies, and three national banks, all in New York City, held over 2,400 directorships with combined assets of \$74,000,000,000, which is equal to 20 per cent of the assets of all American corporations." (Means, "Interlocking Directorates" Encyclopedia of Social Sciences.) If that be American Liberty, we'll have to redefine our terms.

ALL OF which brings us very much to the point, and the point is precisely this; if anti-Communistic campaigns can produce nothing more than a condemnation of Communism's negative aspects, then Communism, or at least some form of totalitarianism, in the United States is a foregone conclusion. And if the more vocal apologists for our present form of democratic government are those who, interpreting democracy as a political system in which rugged individualism can best flourish, fearfully cry "Red" at every liberalistic departure from the supposed "American way," then democracy becomes a discredited thing.

LIKE Don Quixote attacking the whirling arms of the windmill, we get nowhere by calling names. We must meet Communism with a positive program of action which proceeds from a scientific knowledge of cause and effect. In other words, we must be ready to admit that if diffusive Communism threatens, if Labor sits down, if (Continued on page 29.)

80,000 at Brooklyn Rallies

THE Holy Name men of the Brooklyn Diocesan Union turned out in large numbers to parade and take part in the four rallies which were held in different sections of the diocese, on Pentecost Sunday.

IN Brooklyn more than 35,000 men with sixty bands and drum corps formed the parade. The officers of the Union, headed by the President of the Union, Dr. August Maron led this procession to Ebbets Field where the rally was held.

THE Very Rev. Monsignor Francis P. Connelly, Diocesan Director of the Holy Name societies, gave the address of welcome, brought the greetings of the Bishop, the Most Rev. Thomas E. Molloy, and closed by reading the message from Cardinal Pacelli conveying the blessing of the Holy Father.

THE speakers were Michael F. Walsh, State Deputy of the Knights of Columbus and the Rev. Joseph A. Schreiner. Mr. Walsh spoke, in part, as follows; "In the order of creation we are a curiosity. We are a combination of spirit and matter. . . .

"YOU do not truly know what anything is until you know what it is for. The perfect way to know the purpose of anything is to find out from its maker. From God then, our Creator, must we learn what we are made for. The scientist may tell us what our bodies are made of. Only God can tell us why we were made.

"LET us in passing observe that those who do not know what God made us for, usually support birth control, sterilization, mercy killing, divorce and kindred false cures for alleged evils of society. They do not know the very minimum required for intelligent living, that is the knowledge of the purpose of our life. Experience also teaches that more than this minimum knowledge is needed. Very early in life we learn that we live in a world of laws. For the most part these are laws which we did not make. . . . These are material laws. They affect the body. . . .

"As there are laws that govern the body, so there are laws which govern the soul, the knowing and willing power of man. The most important of these laws is the moral law. The moral law was not made by man, it does not depend upon his approval or disapproval, he cannot escape it any more than he can the material law

of gravity. He may ignore it as he would a material law and the result is an injury if not a destruction of the soul which it governs. As with the material law there is no freedom from it. Freedom can be enjoyed only within it. . . .

"As with baseball, so also with the game of life, rules and laws are made to be observed. The difference is that the natural law is made by God; it is unchangeable, it is absolute."

Fr. Schreiner spoke in part as follows:

"How grateful we are that we live in a land and under a government that leaves the Catholic Church free to perform its mission; a State that still recognizes the liberty which the Church of God must have in order to do the work for which She was made. But we must not sit idly by and believe that all will be well forever with us. We know the enemy is here. We know that he is organizing forces on a gigantic scale. What happened there, can and may happen here. The Church has been persecuted here; but the old bigot's cry of 'No Popery' was insignificant to what will happen if the enemy gets into power.

"CATHOLICS must be leaders. Speeches and arguments will never turn the course of events today. You do not speak their language. They do not understand yours. In vain will orators rant and fume and yell and shout about and call names and denounce. What counts more is real Catholic life. And real Catholic life goes down to the poor and the disheartened. Real Catholicity brings relief that is not bundled up and tied with red tape. Real Catholicity can make men understand the universal language which all men appreciate. *Example: Practical Catholicity. Real Christian Living. Charity and Justice. The Catholicity that goes into the office, into the profession, into every department of life, into your life.* The Catholicity that makes no question about the person, the Catholicity that sees in the least one the image and likeness of God."

BETWEEN the addresses the hymn "Come Holy Ghost" was sung, and when Father Schreiner had finished speaking the Holy Name pledge was recited by the entire assembly. The "Pange Lingua was sung as the Blessed Sacrament was borne to the altar and a corps of the Fourth Degree Knights of Columbus acted as a body guard. Uniformed members of the Fire Department

and the choir of Our Lady of Perpetual Help led the singing which concluded with "Holy God, We Praise Thy Name."

Queens

IN the Queens County district another 35,000 men from seventy-six branches, with fifty-seven bands, paraded to the grounds of the Passionist Monastery, Jamaica, where the rally was held.

The address of welcome was delivered by the Very Rev. Monsignor John F. Robinson, V.F., pastor of St. Mary Star of the Sea Church, Far Rockaway.

EUGENE A. Colligan, Ph.D., president of Hunter College said, "Straight thinking and right doing are the greatest needs of our times. . . . The demagogue who refusing to face the facts, promises the masses the impossible or destroys the basic guarantee of freedom to any group in order to give temporary advantage to another group is not a safe guardian of human liberty. Only by improving individuals can we improve and preserve our democracy which is composed of individuals."

DR. Colligan declared that a perusal of the writings of St. Thomas Aquinas in *De Regimine Principum* indicates that the Catholic philosophy of government foreshadowed American democracy and that this Catholic philosophy rejects the totalitarian state. "Americans" he said, "are citizens sovereign, not subjects supine. They are creators and masters of government, not creatures and pawns of political propaganda or the state."

THE Rev. Cosmas Shaughnessy, C.P., charged the members of the Holy Name Society to live their faith as a means of combatting Communism. "The day of talking is past." Father Cosmas said, "We want action. Every real American citizen should be interested. Therefore—We should follow the golden rule, do unto others as you would be done by. Never be guilty of an injustice which is a motivating cause for many, even though wrongfully leaning towards Communism. Communism is spending plenty of money to propagate its tenets—let every American do the same—before it is too late, let our moneyed interests loosen up the purse strings and give plentifully—if not Communism will take it. Let Capitalism respect labor—it is not a slave but a help mate—let it not grab all the profits but share them—Old Russia should be a warning—let labor live in harmony with the employer and keep out of its ranks any disturbing elements. Any demonstration that is against Communism—attend."

"YOU who are Catholics—know your faith—know all about it; live it as Catholics should live. Be real militant Catholics. . . ."

"And to you men in particular, your ideal will be found in the glory of a mummified body of Lenin—but in the glorified body of Jesus Christ; not in the hammer and the sickle as on the Communist flag—but

in the hammer and nails that wrought our salvation; not in anything red except the red heart of Jesus Christ. Not in the clenched fist but in hands clasped in prayer. Here are ideals for all—let us stop and say a silent prayer that God may direct and preserve us and our country, and let us not forget to say a prayer for our enemies who are within the gate—*hate Communism, but love the Communist.*"

THE Very Rev. Monsignor Thomas A. Nummey led the recitation of the Holy Name pledge and the Very Rev. Monsignor John J. Clark, V.F., imparted the Papal Blessing. A procession of the Blessed Sacrament with a delegation of Queens Catholic War Veterans as a guard of honor preceded Solemn Benediction at which the Passionist seminarians formed the choir.

Nassau

CHAMINADE Stadium was the scene of the rally that drew some 5,000 men from forty parishes in Nassau County. The parade which preceded the rally was led by Albert C. Jacob, vice-president of the Diocesan Union, who was accompanied by the Rev. Arthur Leonard and the Rev. John J. Madden. Thirty prominent laymen formed a guard of honor with the Knights of Columbus.

The ceremony at the Stadium opened with the massing of the colors after which the Rev. Edmund Fitzgerald, pastor of Corpus Christi church in Mineola, welcomed the members and the Honorable Joseph Nohowec, Mayor of Mineola, extended the hospitality of the town. The speakers were Dr. Henry Carroll and the Rev. John J. White of Stapleton, Staten Island.

THE Very Rev. Monsignor Charles J. Canivan, V.F., led the renewal of the Holy Name pledge. The Right Rev. Monsignor Peter M. Quealy, V.F., gave the Papal Blessing and was celebrant of the Solemn Benediction of the Blessed Sacrament.

Suffolk

THE Holy Name men of Suffolk County held their rally on the grounds of St. Joseph's Academy at Brentwood. There were 4,000 marchers and their families and friends joined so that there were 10,000 at the services.

THE Rev. John T. Boardman, spiritual director of the Suffolk rally introduced the Rev. Edward Lodge Curran, Ph.D., who spoke on the Catholic Church and its relation to present day life and its influence through the ages. Doctor Curran called upon his audience, Protestant and Jew, as well as Catholic, to unite in a common cause in discrediting Communism and other subversive forces which tend to undermine American ideals and the very roots of democracy.

THE rally closed with Solemn Benediction at which Father Boardman was celebrant, assisted by Fathers Seary and Duffy.

DOCTORS OF THE CHURCH

SAINT EPHREM

and THE SYRIAN CHURCH

By HYACINTH ROTH

THE Syrian doctor, St. Ephrem, lived back to the early centuries of Christianity. He was born about the year 306, in the city of Nisibis, in Mesopotamia. For his teacher he had his own bishop, the learned Mar Jacob of Nisibis, who is likewise venerated as a saint in the Church.

NEITHER a conspicuous public office nor an ecclesiastical dignity marked Ephrem's life. He could not be induced to aspire higher than the diaconate. His vocation lay in the education of youth and in writing. For a number of years he headed the school of Nisibis, and when in 363 the city became Persian territory he joined the exodus of the Christians and settled in Edessa where under the protection of the Roman rule he could safely resume his public teaching of the Christian religion. What St. Augustine was to the Latins, St. Chrysostom to the Greeks, St. Basil to the Cappadocians, that St. Ephrem was to the Syrians. Gregory of Nyssa said that Ephrem's life and wisdom illuminated the whole earth and only those were ignorant of him who had never heard of the great Basil.

EPHREM loved Eastern culture. Syriac customs and character distinguished him from all the other doctors of the Church. He was a Syrian, reserved by nature but vehement in his exposition of heavenly and earthly wisdom; a lover of self-denial but compassionate in his dealing with others. His personality is well described in the *Acta S. Ephroemi Syriaci*: "From the time he became a monk to the end of his life his only food was barley bread and sometimes pulse and vegetables. His drink was water; and his flesh was calloused upon his bones, like a potter's sherd. His clothes were of many pieces patched together, of the color of dirt. In stature he was little; his countenance was always sad, and he never condescended to laughter. And he was bald and beardless."

LIKE many a saint in history Ephrem while still in infancy had some premonition as to the work laid

out for him by God. He knew that his singular natural gifts were not only for his own gratification but were also meant for the benefit of the people. "When I was a child," he said, "I saw as in a dream that which has become a reality. From my tongue there sprang a vine-twigg, which grew and reached to heaven: it brought forth fruit without end, and leaves without number. It spread, it grew, it lengthened, it expanded itself, it went round about, it stretched abroad till it reached the whole creation. All beings gathered of it, and there was no lack: yea, the more they plucked, so much the more its clusters multiplied. Those clusters were sermons, those leaves were hymns, and God was the giver. To Him be glory for His grace."

IF ONE studies the works of Ephrem, one cannot help but confirm the efficacy of the vision of the Syrian doctor. He whom the Syrians revered as the "eloquent mouth," the "sun of the Syrians," the "Father of the Desert," the "pillar of the Church," the "lyre of the Holy Ghost" contributed more to Syrian culture than any other of his country. Whether one reads his thousand or more homilies, his "Treatise on False Doctrine," his commentaries on all the books of the Bible, or his world-famous Hymns, one must simply admire his genius. The richness of the language wherewith he clothed his written word, his skillful application of metaphors and illustrations in his presentation of the truth, his rhythm which made his poetry soar to celestial heights, all these qualities of his displayed most adequately the Semitic air of Oriental splendor and individuality. In all his literary works he interpreted the life of the Syrian Church and people with a vividness and a pathos peculiar to the Syrian mind.

THE Orient at Ephrem's time was overrun by heresies. Syria suffered much from them. The teachings of Marcion, of

(Continued on page 31.)

STRIKES

By WILLIAM E. McCLUSKY

FIVE years ago it was said with truth that this was an interesting period of the World's history in which to live. Every hour was worthy of a headline. This very sense of the unexpected was and is as heady as champagne. It behooves us as citizens and as Catholics to taper off and appraise ourselves in the light of the new day. We have come a long way from those black days of 1929, but we are not much nearer the solution of the problems than we were then.

INDUSTRY, having been preserved from the depths, has resumed its old rôle of weeping for the widow and orphan stockholder, while amassing enormous profits for the few. The tragedy of a land, immensely rich in farms and resources, in industry and achievement, having ninety percent of its wealth owned by ten percent of its citizens, is still present. The spectacle of a nation as great and as rich as these United States, with but forty percent of its citizens securing a living wage, is so appalling as to sicken all who gaze; and, if we were not sustained by our Catholic faith, it would plunge us into black despair.

THIS morning's paper has its quota of headlines dealing with strikes. Even in the members of this society there is undoubtedly a feeling of resentment at strikes and, curiously enough, at labor. Why should that be? Labor has not come into its own as yet. Capital came into its own over a century ago and has maintained the field against all comers ever since.

BUT strikes for such trivial things as whether or not one union shall speak for all or several are unjustifiable, you may say. Are they? Let us consider the meat of that objection. It has been a fundamental principle of Catholic economics that "capital cannot do without labor; labor cannot do without capital." The recognition of this fact will go far in promoting a better understanding of the situation. We know who constitutes capital in any given industry. We know who represents the industry. But who represents the worker? Theo-

retically each person is free to contract with his employer for employment, for rates and hours. But that applies to the ideal situation, for in this day and age such freedom is purely academic. The urge to live is so great that, faced with death or starvation wages, there is but the bandit's choice. Mass production and machine improvements have definitely destroyed the practical value of the principle. In any contract there must be competent parties, acting without duress or fraud. The employer usually has every advantage. But, if the employees should band together to facilitate bargaining for employment, rates and hours, there would be more of an equality between the contracting powers. This gives you an appreciation of the meaning and significance of collective bargaining. That term means that the representatives of the employer meet representatives of groups of the employees and conclude an agreement for the mutual advantage of employer and employees. This meaning implies the existence of two other factors which are so frequently lost sight of in the discussion of the question. First, the implied recognition of the existence of a group representing employees and their right and power to enter into compacts or agreements; Secondly, the extension of these contracts to all members of the industry, no matter whether they belong to the union or not.

YOU WILL notice that this basic idea of collective bargaining does not say that the union shall have a majority. Counting noses as a preliminary treatment of an economic disease is something new so far as collective bargaining is concerned. However, it was a case of taking that or nothing in order to secure the Wagner Act. The evils of the company union precipitated the majority representation plan instead of recognizing the validity and desirability of pure collective bargaining. Many companies could and have established their own unions and would thus have barred all workers' unions. The old Roman principal of "divide and rule" is still just as valid as in the days of Roman glory. The agreements should provide for conciliation and arbitration of all differences. The chief weapon of labor, the strike, should be the weapon of last resort. (Continued on page 32.)

WITH OUR CATHOLIC EDITORS

The Brooklyn Tablet
Brooklyn, N. Y.

FINEST OF "THE FINEST"

THERE is no other city in the whole world which can boast of spectacles like that seen here last Sunday. Three thousand able-bodied men in the blue of the police department marched into St. Joseph's Church, Brooklyn, to assist at Holy Mass and to receive Holy Communion and later to attend the annual Communion breakfast of the Police Department Holy Name Society at the Hotel St. George. If ever there could be doubt of the moral integrity of the rank and file of our police department, this annual Communion must forever dispel it.

ONLY men of character, generally speaking, can qualify for the exacting duties and the serious responsibilities of the ordinary policeman. While his salary and his pension give him a sense of security his duties lead him into temptations and dangers, physical and moral, of which the citizenry has little knowledge or understanding. He is called upon to do many a difficult job, but usually he does his work quietly, efficiently and thoroughly. His job requires him to see and hear much and say little. It is a byword in the department that if the policemen could only tell a little of what they knew many a prominent citizen would have to leave town. He is a public servant, but by no means a menial. He must have courage, physical and moral, not only to face the attacks of the lawless, but to stand the misdirected criticism and abuse of an over-sensitive populace. In short, he must have the respect and the confidence of all with whom he deals—the confidence of the law-abiding and the respect of the criminal.

THE annual turnout at the Communion breakfast of the police department is the best testimony that could be given of the uprightness and the honesty and the sound character of the ordinary policeman. For this event each man must arraign himself before Almighty God in the Sacred Tribunal of Penance, and humbly with sorrow and determination to amend, ask God's forgiveness for what may be amiss in his life. Then, with clean lips and a clean heart he may go to the altar to draw vigor, strength and virility from Jesus Christ, Perfect Model of Manhood.

WHAT honest citizens recognize in the rank and file of the police department, the annual Communion breakfast

brings to the attention of the general public; that the uniformed patrolman is a man of personal integrity, honorable, clean and decent in his speech and in his private life—a man worthy of the respect and the admiration of every citizen of this great city. This public demonstration also preaches a lesson in law and order that all the nightsticks and firearms in the department could not teach—that honesty, uprightness and respect for life and property spring only from respect for Almighty God, reverence for His Holy Name and obedience to His Divine Law.



The Catholic Courier
Rochester, N. Y.

THE JUNIOR HOLY NAME

EMBODIED in the resolutions adopted by the Rochester Diocesan Holy Name Union is this significant declaration: "We commend those societies that have already formed Junior Holy Name branches and encourage them in their endeavors. We call upon all other societies to make a special effort during the coming year to form a Junior Holy Name Branch in the parish."

WITH this resolution, the Holy Name Union is on record as formally recognizing the need of enlisting the support of our youth in its splendid work.

The youth of today is the goal at which nearly every movement is aimed. In Russia the Communists have long recognized the support of youth as necessary for the success of its movement. The same is true of the Nazis in Germany and the Fascists in Italy.

WHY then should not the Catholics exercise the same solicitude for that support? The Bishops of the United States have recognized the importance of solidifying the ranks of our Catholic youth by sponsoring the formation of a National Youth Council.

In urging the formation of a Junior Holy Name movement, the Rochester Union is carrying out essentially the same program.

A movement that does not have the support of youth must die. There are many historic proofs of that contention.

MOTHER CHURCH carefully grooms the boys and girls of today to become its militant laity of tomorrow. No stone is left unturned to insure for these boys and girls an education grounded in the fundamentals of true Catholicism.

In many cases, however, these youngsters, once out of the shelter of Catholic education, are tossed about on the unchartered seas of life in those formative years when close contact with the teachings of the Church is so necessary.

A JUNIOR HOLY NAME organization is the haven to which our youth can turn.

Once initiated, this movement should prove a mighty source of strength for the parent organization in years to come. It is our fervent prayer that the project will be showered with success.



The True Voice
Omaha, Neb.

THE N.E.A. AND THE EDUCATION BILL

THE Harrison-Black-Fletcher Education Bill which would appropriate the huge sum of 300 million dollars annually from the United States treasury to aid public education in the several states, is a direct descendant of the old Smith-Towner bill, and like its predecessor, has been fathered by the National Education Association. This sponsorship of the Harrison-Black-Fletcher bill by the N. E. A. makes it suspect. Those who are acquainted with the efforts over twenty-five years of this politico-educational organization to impose on the Country Federal control of education know that it has not changed its fundamental purposes nor its philosophy. In 1918 the N. E. A. was for Federal control; it is for Federal control in 1937. In fact, the Harrison-Black-Fletcher bill is an N. E. A. bill, sponsored, approved and furthered by that organization. Here is the proof.

AT ITS New Orleans meeting on February 25, 1937, the N. E. A. through its department of Superintendents adopted the following resolution:

"We feel that the public schools should be free and open to every child and that in the United States equality of opportunity is the right of every citizen; that to guarantee these rights as such it is the obligation of the federal government to aid the states and the local subdivisions thereof in the equalization of opportunity with the positive assurance of sufficient funds to maintain a suitable program for all.

"The federal contribution to the states for the support of public education should be extended without any federal control and should be administered through the state department of education within the states receiving such funds. We respectfully request the Congress and the President of the United States to provide for the passage of the Harrison-Black-Fletcher Bill at the very earliest possible time. We positively recommend that additional aid be given under the above conditions of control for the advancement of vocational, industrial, adult, youth, and pre-school educational programs. There is a very grave necessity for national support to public education and for united action against the enemies of our society which include the selfish partisan, the racketeer, the communist, the fascist, the opportunist, the war lord, and similar influences tending to destroy popular government.

"Mindful of the increasing demands upon our schools for new services, we ask that more consideration be given to the place of public education in the present reorganization of the federal government."

THE N. E. A. demands the passage of the Harrison-Black-Fletcher Bill. It links Catholics who oppose this measure, "Selfish partisans," with racketeers, communists, fascists and similar influences tending to destroy popular government. It asks that public education be given a large place in the reorganization of the Government, which means a Department of Education with a Secretary in the President's cabinet.

WITH this N. E. A. resolution before us, with the memory of Catholic opposition to Federalized education fresh in our minds, how any representative of a Catholic organization can appear before Congress and ask merely for a revision of the Harrison-Black-Fletcher bill is beyond comprehension. We need light on this new attitude. It must come, and should come soon, without the possibility of misunderstanding, from the Bishops, who are the guardians of the interests of the Church in the all-important field of education. Until the body of the American Hierarchy changes its well-known attitude of opposition to Federal control of education, the policy of The True Voice shall be to oppose the Harrison-Black-Fletcher bill and all similar measures.



The Catholic Review
Baltimore, Md.

A CATHOLIC GENTLEMAN

WE KNOW a Catholic layman.

You do not see his name often in the secular papers. As a matter of fact we have not seen his name in a headline at any time in the secular papers.

NO SECULAR newspaper has ever asked him to give an interview as a representative Catholic man. To be perfectly blunt about it, no secular newspaper seems to know that there is such a man in the Archdiocese of Baltimore.

This gentleman has not been seen at the head table at a banquet.

He has received no honorary college degrees.

But.

THIS gentleman holds an honorable position in the business world and he has the confidence and admiration of his employers.

He has five children, all of whom have been given a Catholic education, some of them who are old enough have received a Catholic higher education.

He has a daughter in Religion.

He has been president of the Baltimore Archdiocesan Union for two years. His term of office expired last Sunday.

IN HIS two years he has traveled many thousands of miles in the Archdiocese of Baltimore in his work as a Holy Name leader. He has attended annual meetings, quarterly meetings and other meetings of all five sections of the Archdiocesan Union. He has traveled in rain and snow, in summer's heat and winter's cold.

HIS NAME is Fred R. Ullrich.

NATIONAL MOVEMENT NEWS



ROCHESTER DIOCESAN UNION

THE Most Rev. Archbishop Edward Mooney, Bishop of Rochester, opened the convention of the Rochester Diocesan Holy Name Union, which was held in St. Joseph's Church, Wayland.

Archbishop Mooney emphasized the importance of spreading the ideals of the Holy Name program among Catholic men, of living such exemplary lives as to attract those outside the Church to inquire into Her teachings, and of advancing the Holy Name activity among the youth of the diocese by the Junior Holy Name program.

The church service ended with Solemn Benediction of the Most Blessed Sacrament at which the pastor of St. Joseph's, the Rev. William W. Heisel, was celebrant.

The meeting which was held in the school hall was called to order by B. Edward Shlessinger who has been president of the Union since it was organized five years ago.

The principal speaker was the Rev. Joseph E. Maguire, Director of the Holy Name Union of the Buffalo Diocese, who told the delegates, "Ultimate triumph rests in the performance of duty. Fill yourselves with zeal, put into action the things urged here today and in a few short years this Holy Name Union in the Rochester diocese will outdo any society in the country."

The Rev. John S. Randall, spiritual director of the Auburn Deanery section of the Union spoke on the philosophies of Communism, Fascism, and National Socialism which he showed to be contrary to Catholic belief.

The Rev. William F. Stauder, diocesan director of the Holy Name societies, announced the appointment of the Right Rev. Monsignor John J. Lee, V.F., as spiritual director of the Elmira Deanery section; and the Rev. Michael B. Groden, as spiritual director of the Corning Deanery section.

Norman A. O'Brien of the Holy Rosary parish and president of the Rochester Deanery section, was elected president to succeed Mr. Shlessinger.

The convention adopted the following resolutions.

OUR HOLY FATHER

"**W**E are gratified at the recovery to health of Our Holy Father, Pope Pius XI, gloriously reigning. We unite in praying Almighty God to restore His Holiness to full physical vigor and to spare him for many years to continue his brilliant pontificate.

Our present Holy Father has courageously assumed and nobly fulfilled the obligations of Vice-gerent of Christ as teacher and leader in Germany and in Mexico and in particular in his most recent timely Encyclical on Communism, he has demonstrated his spiritual leadership when the world appears to be more and more dominated by the principles of materialistic and atheistic philosophy.

We renew our profession of unfaltering loyalty and filial devotion to the Vicar of Christ on earth.

OUR MOST REVEREND BISHOP

WE express again our affectionate devotion to His Excellency, the

Most Reverend Edward Mooney, Archbishop-Bishop of Rochester. We recall with encouragement his splendid efforts during the past year in behalf of the Catholic Church in this diocese as evidenced by the celebration of the anniversaries of the two great labor Encyclicals, by the holding of the Catholic Conference on Industrial Problems, and by his sponsorship of the study club movement.

We urge our members to acquaint themselves with the various activities of the diocese and to support to the best of their ability every effort of His Excellency in their regard.

PERSECUTION OF THE CHURCH

WE deplore the persecution of the Church in a number of countries which has its source in exaggerated nationalism, in pagan doctrines and in diabolical hatred of God.

The Rochester Diocesan Holy Name Union in annual convention assembled extends to the peoples of these distressed countries its sincerest sympathy. At the same time we express our horror at the innumerable and hideous crimes committed under the pretence of defending democracy.

We admonish our members to heed the repeated appeals of the Holy Father that all Christians should pray for the speedy restoration of peace.

THE MOFFAT-NUNAN BILL

WE are uncompromisingly opposed to the abuses of child labor.

We believe that the Moffat Assembly bill Int. No. 1771 and Nunan Senate bill Int. No. 1318 will go a long ways in curing the evils of child



There is a steadily increasing use of Will & Baumer candles for Holy Name Rallies. The reason is clear. First, the fact that Will & Baumer as the pioneer church candle manufacturers of America guarantees far more than satisfactory quality. Second, the full range of choice.

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Montreal: 422 Notre Dame Street East**

labor in any states wherein such evils exist.

We therefore favor the passage of these bills. The Assembly has already passed the Moffat bill. We call upon the Senators from those districts wherein the area of the Diocese of Rochester to vote on that bill is called in the Senate.

We direct that a copy of this resolution be sent to every Senator from the Senate districts within the area of the Rochester Diocese.

CHILD LABOR AMENDMENT

WE remind our members that the so-called Child Labor Amendment is still a live issue.

We recommend that they thoroughly inform themselves as to the real nature of this amendment and as to the vital principles involved in its provisions. We warn them that it is essential that they know these principles in order clearly to weigh the force and effect of the amendment and of any proposed substitute for it.

CATHOLIC EDUCATION

WE cannot stress too emphatically the importance of Catholic education. The alarming increase of crime amongst the youth of our country is clearly traceable to the lack of training in religion. We as Catholics cannot but be affected by the growth of irreligion in this country.

While it is becoming increasingly more burdensome for Catholics to maintain their own schools, we remind our members that whatever sacrifice we may be called upon to make is but small compared to the sacrifices of the sturdy pioneers in the field of Catholic education which have given us a sound and efficient educational system as well as the best guarantee of its independence.

We note with pride the efforts made to give to the youth of our rural districts so far as possible the advantage of religious training where no parochial schools exist.

THE CATHOLIC PRESS

WE assert what every observing Catholic knows that in order to get correct and accurate information about Catholic happenings it is indis-

pensable that our Catholic people read the Catholic press. Therefore we contend that it is the duty of every Catholic to support as actively as possible the Catholic press. As a means to this end we recommend the appointment in every society of a press committee whose duty it shall be to induce every Catholic man to subscribe for and to read at least one Catholic paper, and in particular the diocesan organ, the *Catholic Courier*.

MORE HOLY NAME SOCIETIES

WE maintain that every Catholic man should be a member of the Holy Name Society of his parish. The Holy Name Society has always wherever it was correctly understood had an appeal to Catholic men. It is a bulwark of Catholicity. A parish with a strong Holy Name Society is a strong parish. A diocese with active Holy Name societies in every parish is a strong diocese.

Whereas in times such as these when the Church is under attack from all sides, a united men's lay organization with a root and branch in every parish is a vital need for the continued growth of the Church and for the defence of its rights, we urge our members to make a special effort during the coming year to increase the membership of their societies.

We commend the Holy Name Society to the consideration of the pastors of those parishes which have no Holy Name organization and tender to them whatever assistance we are able to render in forming a Holy Name unit in their parish.

We cherish the hope that the year 1937 will see the establishment and growth of an active Holy Name Society in every parish in the diocese.

We commend those societies that have already formed Junior Holy Name branches and encourage them in their endeavors. We call upon all other societies during the coming year to form a Junior Holy Name branch in the parish.

We recommend that a copy of this resolution be sent to the Holy Name societies in every parish in the diocese where an organization exists and to the pastors of the other parishes."

MIDDLESEX COUNTY FEDERATION FORMED IN NEW JERSEY

UNDER the direction of the Rev. John J. Sweeney, diocesan director of the Holy Name societies of Trenton, the Middlesex County Federation of Holy Name societies was formed at a meeting which was held in the hall of Sacred Heart school, New Brunswick, New Jersey, April 29.

Before the meeting 600 men from the parishes of the county attended Benediction of the Blessed Sacrament in the Church of the Sacred Heart.

The delegates were welcomed by the Rev. John J. West, pastor, and Father Sweeney explained the purpose of the proposed Federation and told of the success of such organization in other counties of the diocese.

The meeting was turned over to Mr. Andrew J. Desmond, the president, who announced that the officers were Thomas Downs and John Duffy, vice presidents; William Harding, secretary; and Patrick Boylan, discussion leader.

The Rev. Charles V. Fennell, O.P., assistant to the National Director, spoke on the monthly meeting of the societies and offered plans to make them interesting so that they would attract larger attendance. He emphasized the necessity of a prepared program for a meeting that is to be businesslike and interesting. He urged the men to become interested in the Church's program as it is contained in the Encyclicals, and to enter into any discussion that may take place at the meetings so that they become active participants in the meetings.

The Rev. Edward Lodge Curran, Ph.D., spoke on the evils of Communism. He pointed out that the strength of Communism in this country should not be judged by the number of voters registered in the Communist party, as that number only takes in those who had attained American citizenship and were eligible to vote, for the Communistic organizations welcome aliens as well as voters. At the Seventh World

Congress of the Communist International held in Moscow it was resolved to present a united front through the process of boring from within the regularly established social organizations of the countries of the world. Father Curran cited the League against War and Fascism with a membership of 1,200,000, which has for its president Earl Browder, who was the candidate of the Communist party in the 1936 election.

Father Curran declared that in Soviet Russia with a population of 160,000,000 people, a minority of 2,000,000 Communists through a handful of leaders, governs the country with the highest degree of autocracy. There is but one party. The Soviet constitution permits freedom of speech and freedom of the press only for the consolidation of the existing government, because speech of written matter for the opposition is treason, and results in a sit-down—after a squad has "liquidated" the offender. Strikes of any kind are impossible because they would be against the State which is supreme in every field. Father Curran cited many facts. He said that the average daily wage paid to workers in Russia would not purchase a

pound of butter and that after eighteen years of the system the annual manufacture of shoes produces a pair of shoes for every two and one-half persons.

The Rev. Lewis A. Hayes, the newly appointed spiritual director of the Federation and one of the organizers, outlined the program of the Federation, particularly the establishment of a speakers bureau which will supply the speakers to stimulate discussion of present day problems at the monthly meetings. He announced that an executive committee with three men from each parish in the county, and after this committee meets the parish societies are to be organized into groups with three or four units in each, and these will go from one place to another each month.

At the meeting the delegates were given copies of a paper which had been prepared by Father Hayes. It gave a section of the "Quadregesimo Anno," a digest of the Wagner Labor Act, and a series of questions which were designed to aid discussion. Father Hayes said that he and Father Sweeney were working out an extensive program on this line.

The Right Rev. Monsignor Peter J. Hart and the Right Rev. Monsignor Edward C. Griffin, D.D., addressed the meeting briefly.

NEWARK, N. J., DIOCESAN FEDERATION

THE annual convention of the Newark Diocesan Federation of the Holy Name Society pledged assistance to spiritual superiors in their efforts to oppose Communism and Atheism, and passed a resolution to cooperate with law enforcing agencies in an attempt to stop the dissemination of obscene and filthy products of the press and the camera.

Both resolutions were submitted by Mr. Joseph F. S. Fitzpatrick of Jersey City, Chairman of the resolutions committee.

The Right Rev. John J. Murphy, Diocesan Director of the Holy Name Society urged the delegates to cam-

paign against indecent publications and motion pictures, and commended the Newark police department for its action in closing a theatre where an indecent film was shown.

Monsignor Murphy urged the men to be alert in watching bills introduced in Trenton and in Washington which touch on moral issues, particularly bills on sterilization and birth control.

Pornographic magazines were denounced with great vehemence by the Rev. John B. Affleck, O.P., assistant to the National Director of the Holy Name Society.

BOOK REVIEWS

Reorganization of Social Economy.

By Oswald Von Nell-Breuning, S.J., translated by Bernard W. Dempsey, S.J. 451 pages. Bruce Publishing Co., Milwaukee. Price, \$3.50.

THIS commentary on the *Quadragesimo Anno* is truly a guide to Catholic social philosophy and the program of the Church in present day problems. It is a complete analysis of the encyclical by a German Jesuit who is a moral theologian as well as an economist, and it has been prepared with care by Father Dempsey of St. Louis University.

THE plan of the chapters makes it handy for reference and study. A portion of the encyclical is quoted; questions on the section are listed; the commentary is given; and a varied bibliography is added at the close of the chapters. Under this plan the book can be used as an outline of special study in which a single chapter is the springboard for investigation in a particular phase of social economy.

THE book should be valuable to Holy Name societies that devote their monthly meetings to the discussion of present day problems. It can be recommended as the foundation for those branches that are considering study clubs. It should be helpful to speakers who are preparing to address Holy Name meetings or Communion breakfasts.

THE title of the book may sound forbidding but its matter concerns every thinking Catholic. C.V.F.

Economics and Finance.

Compiled and published by St. John's Abbey, Collegeville, Minn. 1937. 103

pp. Single copies 30 cents postpaid.

THE twelve chapters of this second book of *The Social Problem Series* were originally lectures delivered at the Institute for Social Study at St. John's University, and were compiled by members of the faculty.

THE papers are written in popular style and although they touch on the historic development of Capitalism, the nature of Capitalism, economic planning, distributism, the nature and purpose of money, and other economic problems, they are very clear and should be readily understood by any reader.

THE essential points of each paper are listed at the end together with some provocative questions and a list of references which afford ample material for additional study.

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TO those who are seeking the Catholic viewpoint on current problems, this series of booklets should be most useful because they are clear and as comprehensive as a short work can be. V.F.F.

A Book About Books.

By Daniel J. O'Neill, Providence. Oxford Press. 246 pp. Price, \$2.75.

WITH the caution that "a book about books should not usurp the power of books themselves," this is a concise and careful treatment of literary criticism in all its important aspects. It takes into consideration the essentials of literature and the elements and defines the province of the literary critic.

IT is to a book of this sort, and this is one of the best in its field, that the intelligent reader turns for the norms that are to guide his reading. Haphazard reading of little value; it can be most harmful. In the day of the best-seller it is refreshing to read Dr. O'Neill who says "The producer of the 'best-seller' may be an emotionalist who panders to the public. Art to him is not dependent upon creative genius but upon the translation of all matter in terms of emotional phenomena. Sophistication and novelty in popular writing will out-mode themselves eventually."

EVERY type of literature is taken up. Added to the author's treatment of each division of literature there is a brief paper by a man of letters. Mark Van Doren writes of the novel, William Soraoyan on the short story. The drama is considered by Maxwell Anderson.

IT is a book to read and keep. E.R.H.

SAVONAROLA and POLITICS

(Continued from page 6.)

immoral poverty, corruption, greed, graft—it was such an awful mess which blighted souls and devastated bodies! What could one man do in that wilderness of sensual living? So he refrained, somewhat. Before his mental vision rose the burned and hacked body of the martyred Maid of Orleans. Only a few short years before she had played politics. Thomas a Becket had shed his blood before his own altar. Was he, Savonarola, strong enough for the rope and the fire, the mental anguish and the fiendish torture of his not too robust body? He seemed to have a presentment of the manner of his own death.

THEN he thought of the souls entrusted to his care, of the many who looked to him as the only one who could solve the problem of their lives both spiritually and temporally. Was not Florence his particular field of action? All looked to the Prior of St. Mark's and he could not fail them though he had to defy the Pope and kings in matters temporal. This was a matter of souls being saved, a matter of fixing the temporal so that the spiritual could begin to work again satisfactorily. He threw caution to the winds and thundered from his pulpit: "O my people, you know that I have always refrained from touching on matters of state. Think you that I would enter on them at this moment, did I not think it necessary for the salvation of your souls? Your reform must begin with spiritual things. Certainly I will not have any concern for a state that will not be subject to God." It was his ultimatum. He would lend his aid for the formation of a new government. He would enter politics *only if they permitted him to Christianize politics.*

HE wrote a treatise "On the Government of Florence" which is a master-piece of Catholic statesmanship. "Give the government into the hands of the humble." He knew that if pride took the helm of state the people would keep on floundering in a morass of corruption. He advised the Florentines to draw up a constitution similar to that of the Venetian Republic, with suitable changes in favor of the people. All were to be given a vote in the election of magistrates and voting was to be considered a sacred duty. Honors were to be distributed according to merit and were to be showered only upon those who worked for the betterment of the people. Tyranny was to be prevented at all cost. Finally, in order that the state prosper and the people enjoy the happiness due them, four things were essential: the rulers were to make laws with the fear of God in their hearts; the common good was to be preferred to the private, and under no circumstances was the individual to enrich himself at the expense of the people; animosities and hatreds were to be laid aside and charity was to direct the souls of those in power. Lastly, but certainly the most important, justice alone must hold the scales of equal balance in the city of Florence. These in brief are the political theories of Savonarola. The PEOPLE—always his first thought was for them. Like all great men who possess the Catholic sense of things, he was the foremost sociologist of his age.

HE deserved well of Florence, but the good will of a people is an unstable and treacherous thing. He died, not because he was a heretic; he was a reformer of men and morals, not an innovator of doc-

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trine and dogma. His was a blameless life lived in singular virtue. Popes and Saints have honored him and his cult is still alive today. He burned upon a cross because the dynastic urges of the powers of the fifteenth century would brook no opposition to their plans. Savonarola does not have to be subjected to the minute microscope of the psycho-analyst, though such has been the tendency in recent years.

He was not the only religious priest who defied a Renaissance Pope. Savonarola was a man of principle; call him fanatic, call him ambitious, a hypocrite, the fact remains that his enemies had to buy witnesses and forge documents in order to convict him. He died within the bosom of the Church, fortified by the Sacraments and a plenary indulgence granted to him by Alexander.

Toward A Catholic Theatre

(Continued from page 12.)

entered they do not know what to do with their hands or their feet, they are awkward; when they sit they assume grotesque postures from which they have to disentangle themselves to rise. The actor or actress should be trained to be graceful in every movement and every gesture so that awkwardness or singularity is merely simulated for a bit of business.

UNLESS it be a pantomime the players must speak so they can be heard by everyone in the audience. They must enunciate; they must know how to place their voices; and they must know how to use them to produce the shading that they desire without marring the diction. The technique of voice production is useful, not only to the player, whether he be amateur or professional, but even in everyday life. The tricks of speaking which emphasize the phrasing and the cadences of the piece being presented are not mastered in a short while but only after careful study and persevering practice. It would be well for our Catholic players to follow the advice of Hamlet.

THE unity and completeness of the finished production will depend on one man—the director. He it is who brings the work of all departments of stagecraft into harmony; who coaches the players,

bringing out in them the possibilities that he detects by suggesting the readings of the lines, arranging the grouping upon the stage, setting the tempo so that it does not lag in spots while it rushes in others, imparting progressive movement to the whole performance. It is the task of the director to make the performance what the author intended. The Catholic Theatre may yet have a Belasco, a Hopkins, a Moeller, a McClintic, or even a Reinhardt. Such a man would add stature to the movement.

IT is the ideal of the Blackfriar Institute to train young Catholics in the technique of all these departments of the drama. A course has been devised which should give a good grounding in the fundamentals and, at the same time, give valuable practice in the laboratory. With the other dramatic schools which are under Catholic auspices the Blackfriar Institute should contribute much to the drama.

FROM the students who enroll there may come the great Catholic dramatist. It is most probable that his real greatness will not be detected in his first works but in time he might produce a drama based on Catholic philosophy which will take its place in the dramas

of the world. He need not imitate Eugene O'Neill, nor the brittle dialogue of Philip Barry, nor the sonorous verse of Maxwell Anderson, but, rather, develop his own style, either prose or verse, which will best give his ideas. He may be a Priest or a layman; it may be a Nun or a laywoman; but whoever it is to be, they have a niche of honor awaiting them.

THE Catholic Theatre is not an idle dream nor is it incongruous, for the modern stage is often traced to the miracle plays which were given before the churches and cathedrals on great Feasts. Catholic drama can be great and clean and instructive. Much is to be expected of the Blackfriar Institute and the other Catholic dramatic schools in this country.

Turn Right on Red

(Continued from page 16.)

youth goes Red, and if legislation tends towards dictatorship, that these are not just isolated social phenomena, but rather diverse effects of one fundamental cause; That that cause is to be found in the repudiation by an entrenched minority of the principle underlying every corporate action which proceeds according to right reason. The principle is "action for the Common Good," and the means of attaining to its end is the exercise of Social Justice. Honest application of this principle to Society is the remedy for its ills, it is the only remedy. All other attempts at reform, readjustment, rehabilitation, and what-not are mere palliatives.

As corollary to all this, a pertinent observation can be made. It is an unfortunate but nonetheless obvious fact that a goodly proportion of our Catholic opposition to Communism has much of the fear element in it. Too great stress is placed upon the effects of Communism, the progress it has made in nominally Catholic countries, its negation of Christianity, and its utter disregard for the dignity of all those things that we hold sacred. This divulging of facts that are ignored or misinterpreted by the secular vehicles of information is wholly necessary. Among other things, it serves the purpose of blasting Catholic apathy. But it does not go far enough.

CATHOLICS must do more than oppose, because Catholicism does more than oppose. Behind her, the Church has the heritage of two thousand years of divine and human experience, and during these two thousand years She has used that two-fold experience to reject the error and accept the truth in the challenges of those who have opposed her. The twentieth century finds Her pursuing the same unwavering course. Communism She tells us is false because Communism is based upon a gross materialism that denies both God and man. As such it is to be rejected, since there can be no rapprochement between it and Catholicism. But Communism, in seeking a fraternity of mankind, a redistribution of material things, and an elimination of class-struggle, is right. It's right, however, for the wrong reasons, and the only adequate cause for the rightness of these claims is the fact that Communism has stolen its thunder from Christianity.

WHEN Communism seeks a fraternity of mankind it caricatures the Christian doctrine of the Mystical Body. In its appropriation of capitalistic wealth, it presents a distorted version of a doctrine which the Catholic Church has preached in season and out, for twenty centuries. That doctrine is the unique Christian doctrine that material goods must serve the

needs of all men to the exclusion of none; that man is not free to use his wealth as he wishes but must regard himself as its custodian, and must use it not only to insure his own legitimate needs but those also of his fellow-men. When Communism seeks to eliminate the struggle of class against class it is advocating nothing new. The distinction between the Catholic and Marxian teaching on that question lies in this, the Church takes men as She finds them, and She finds them with a nature wounded by Original Sin. She finds them swayed by the passions of love and hate, which She proceeds to sublimate. She has taught, She teaches, and She will continue to teach that Love has only one primary object . . . God. And only one secondary object . . . one's fellow men; that hate is legitimate only when it is directed at sin and at those injustices which contribute to sin. In other words, She seeks to obviate the antipathies of men by changing the hearts of men. She does not beguile them with bombastic promises of utopias that can never be realized. She insists upon these doctrines because She regards man not only as an individual personality but also as a social being, whose every action in society must be ordained to the common good of society. That common good gives to every man the possibility of attaining to imperfect happiness in this life and the ultimate possession of perfect beatitude in the next.

THUS, when we as Catholics are tempted to climb up on the bandwagon of any anti-Red movement, let's stop, look, and listen. Let us ascertain whether it is just another demonstration of group hysteria or whether its program is a positive program ordained to remove the causes of Communism through a return to the Catholic principle of "all social action for the common good." This is the Catholic way. It's the course of action outlined by the Popes and the hierarchy,

whose condemnation of Communism is supplemented always by the proposal of a positive program conceived in the wisdom of the ages and dedicated to the realization of Social Justice. This is the

only form of anti-Communist Catholic Action that can make of Communism another heresy met and defeated. It can't fail because its Author is Christ—and Christ is triumphant God.

Capital and Labor

(Continued from page 14.)

Such a policy, in my judgment, furnishes food for the Communist and is bound to bring disaster to the nation and for that matter the world at large.

ON THE contrary a notable example of the good will policy between capital and labor or the middle of the road policy that I am about to cite, if followed generally, would do much to "right" our Labor "wrongs." It is exemplified by the employees of the Endicott-Johnson Shoe Co. at Endicott, N. Y., in which they recently sent a resolution to the President of the Endicott-Johnson Shoe Co. which reads in part as follows:

"We realize fully what George F. Johnson's policy means to us and we take this means of telling you and the public of our appreciation * * * So that we, the Endicott-Johnson tanners, shoe-workers, and rubber-workers desire to pledge our loyalty and good will to our leaders and express our complete confidence in their leadership and our willingness to abide by whatever decision they may consider necessary. *In other words hold fast to that which is good.*"

IF ALL of the employers and employees throughout this nation would exemplify that same spirit and adhere to that same consideration of both capital and labor I venture to say that we would not have any labor troubles as sit-down strikes throughout this nation today.

WE ARE still in that season of the liturgical year that brings from the Risen Saviour to an unheeding, war-torn world the message of peace. "Peace be to you" we hear reechoing from the Easter gospels

—and still, as I said in the beginning, there seems to be nothing but strife and warfare.

THANKS be to God we are not, as were two decades ago, in actual war on the battle-field—but unfortunately, we are by no means at peace in the fields of industry and economic-life.

THOUGH Christ lived only 33 years on earth He is with us still as He said He would be always—in the person of His Church. "Behold I am with you all days, even to the consummation of the world." But the world at large has not heeded his presence nor that of His divinely guided Church.

INSTEAD the Church is too often held up to ridicule as the proponent of out-worn dogmas and antiquated codes of social and economic relations. But let us ask our opponents to apply the test of facts and results to the adherence to their dogmas and codes as compared to ours. Let us take the two concepts of Peace Among Nations and Prosperity—identical in a sense with Peace in Industry, as a common ground.

WAS it adherence to the Christian maxims of the Fatherhood of God and the Brotherhood of man that plunged the world two decades ago into the most terrible war of modern civilization? *No, it was that radical Nationalism, born of hate and contempt of their fellowman.* It is the same gospel of Hate that has kept the world in a constant turmoil for the past 20 years.

In Memoriam

In your prayers you are asked to pray for the souls of the following departed brethren:

Patrick Barry, W. F. Bollam, J. Brockmeyer, Bernard Buelt, Sr., Thomas Burns, F. J. Cissell, James Connors, B. Dennis Denny, Dr. J. P. Dougherty, William M. Harragan, Thimothy Hennessey, F. Howeler, James Jones, Sr., H. A. Kramer, M. J. O'Connor, W. E. O'Donnell, Thomas Ryan, G. C. Shott, John P. Toomey, P. J. Ward, St. Edward King H. N. S., St. Louis, Mo.

Fathers S. R. Brockbank and G. M. Scanlon of Order of Preachers, St. Joseph's Province.

AND by the same token, can our enemies lay at our door—the Economic Depression, resulting in the strife between Capital and Labor—we are witnessing today? Are the principles of our Political Economy so warped by other-worldliness, *that an adherence to them dug the hole* of the greatest depression of modern times? Again we answer in the negative and say that on the contrary if the principles advocated by Pope Leo XIII in his great Encyclical on the Condition of the Laboring Class—over 40 years ago—had been followed we would never have witnessed the full force of such hard times as we have seen—nor would we now be witnessing such industrial turmoil as we see today.

IT is also enlightening to read from the Encyclical of our present Holy Father, written more than 40 years later, wherein he said "the wage earner is not to receive in alms that what is his right in justice. Let no one attempt with trifling admonitions to exempt himself from the great duties imposed by justice."

WHEN these great principles are put into practice then and only then will Communism be driven from the face of the earth and peace will be with us always.

SAINT EPHREM -- *and The Syrian Church*

(Continued from page 19.)

Bardesanes, and of Mani caused no little disturbance among the Syrian Christians. Marcion in his doctrine ruled out the Old Testament as being "a scandal to the faithful and a stumbling block to the refined and intellectual Gentiles by its crudity and cruelty." According to him the God of the Old Testament was a tyrannical national god of the Jews who could not be identified with the "good God, Who was Father of Our Lord Jesus Christ." Bardesanes tried to explain the government of this world by astronomy. He believed the sun, moon and planets to be living beings and quite instrumental in the fortunes or misfortunes of the people. Mani's heresy surpassed both. He taught salvation by pure knowledge. His was a religion of reason alone. With him no such thing as a mystery could exist. Anything that man could not explain had no existence.

EPHREM did his share in confuting these heresies. Beautifully he combined the Old and the New Testament as constituent parts of the whole of Revelation in these passages: "Brethren, sons of Eve, let us listen to the fall of our first Mother, a fall which Mary repaired. . . . Through Eve the beautiful and desirable glory of man was extinguished, but through Mary it has revived. . . . The foolish mother is the fountain of our miseries, but her prudent sister is the treasury of our joys. . . . Those two innocent, those two simple ones, Mary and Eve, had been, indeed, quite equal the one to the other: but afterwards one became the cause of our death, the other of our life."

EPHREM, furthermore, strikingly described the relationship of Mary and the Church when he said: "Why did the Lord first show His resurrection to a woman and not to men? A mystery is here

revealed to us with regard to the Church and the Lord's Mother. . . . The Virgin received the first beginning of His advent on earth, and to a woman He Himself showed His resurrection from the sepulchre. Both at the beginning and at the end it is His mother's name that is there, and resounds. It was a Mary that received Him on His coming into life, and saw also the angels at the sepulchre. The Virgin Mary is, again, the figure of the Church, which received the first-fruits of the Gospel. Mary saw Him as representing the Church. Blessed is He Who brought joy to the Church and to Mary. Let us call the Church by the name of Mary, for she is worthy of the double name. Mary run first to Simon Peter the foundation, and announced to him, as though to the Church, and told him that she had seen the Risen Lord. With good reason was the news that the Son had risen again brought to Simon, because he was the rock and foundation of the Church chosen from among the nations."

AGAINST those who saw in the sun, moon, or stars the shapers of man's destiny Ephrem taught that "the natural things are fixed. . . . The sun is bounded in his course, and the moon also has her increases ordered: God has appointed an order too for the earth and the heavens: the firmament He has bounded by the waters which are above it. It is not He Who is confused, but we that are perturbed."

WITH the same precision the Syrian doctor answered the followers of Mani. The analogy he used to clarify his point is worthy of study. "The work of artisans," he wrote, "the weaving of clever workmen, the beams and the cunning work, bracelets and necklaces, books and calculations, me-

ters and measures, have men found out by their wisdom, when they measure the earth, and when they weigh the waters—these are things easy to the learned and hard to common men. Yet if the simple are not able to scrutinize the wise, though it is but a little by which they have surpassed them in advantage of learning, how far short does the wisdom of the wise fall of Him, Who created all in His Wisdom! and how mad must they be to think that they can scrutinize and search into the Nature of the Creator, and the Generation of the Maker. . . . Our being stopped amid the weak boundaries of visible things, shows that the measures of our thought reach not unto the Son, the Beginning of Whom none is able to explore, since His Father is in all things hidden from all. And how much soever a man may reach out his intellect and his mind, He will not have His place explored nor His magnitude comprehended. Be awed then at the creatures and honor the Creator, and do not strive to search into the Nature which is greater than all! . . . Blessed be he, Lord, that giveth not his mouth to be a conduit for the foolish questionings that well forth from glozing disputers. Blessed he, Lord, whose tongue is a pure vessel, and he speaketh therewith the Truth that floweth down from Prophets and Apostles! Blessed he that hath not tasted the gall of wisdom of the Greeks! Blessed he that hath not let slip the simplicity of the Apostles!"

ST. EPHREM died about the year 373. His literary works will always remain Syrian classics. St. Jerome in his catalogue of outstanding promoters of the cause of Christ wrote: "Ephrem, deacon of the Church of Edessa, wrote many works in Syriac, and became so famous that his writings are publicly read in some churches after the Sacred Scriptures. I have read in Greek a volume of his on the Holy Spirit; though it was only a translation, I recognized therein the sublime genius of the man."

STRIKES

(Continued from page 20.)

A STRIKE is a legitimate weapon but not all strikes are legitimate. A war may be justifiable, but not all wars are justifiable. For instance, not more than two of the wars, in which we have been engaged as a nation, can be said to have been morally justifiable. There are certain strikes which are scarcely ever justifiable; for example, a general strike of all forms of labor. That is a situation verging on anarchy.

BUT there are certain ethical conditions which a strike must meet. In every strike, to be morally justifiable, three things must be present; first, a just cause; second, a cause proportional to the gravity of the effects of the strike; third, the use of lawful means in conducting a strike. The first two conditions are precedent and the third concomitant. Perhaps no better illustration of what is meant can be given than the strike in this city. The cause was certainly just; the cause was proportioned to the end and, in the light of the National Labor Relations Board decision, the third element was present. The strike, which everyone has in mind today, is of a different sort. I refer to the sitdown strike wherein the strikers take possession of a plant and camp therein in defiance of judge and law. Such a strike violates the third condition laid down, for, by violence, possession of the property of a company is taken. It is no answer that industry has always been violent. Two wrongs do not make the cause any better. We must always bear in mind that labor must depend upon law to protect its rights. If labor persists in flouting the very law, whose protection it seeks, how can it ex-

pect the aid of that authority sworn to protect all property? Leo XIII said: "Neither justice nor the common good allows any individual to seize upon what belongs to another."

THE sitdown strike has done a disservice to the cause of labor, for it has tended to alienate the sympathy of the public from the cause of labor. It tends to create in the public mind a feeling of suspicion of labor leaders and labor's cause. Strikes are not a bad sign, for the only places where strikes are not found are in Russia, Germany and Italy. In Russia, the rifle bullet settles any strike, for the employer is the State; in Germany, the concentration camps are crowded; in Italy, labor and capital are partners, with the state in behalf of the public sitting in on all discussions and no strikes are tolerated. Morally justifiable strikes, when settled in a proper manner, bring labor and capital together. The present generation of industrial leaders, with but a few exceptions, has been characterized by heartless greed and a cold, callous disregard for their employees. Their consciences are not dead but atrophied and exercise is what they need. Our Catholic industrial leaders have been just as immoral as those not of the Faith. The physical pain, caused by the successful operation of a strike, has served in many cases to restore health to both mind and body and frequently to the moral fibre.

THERE is the ever-present danger of the weapon of strikes getting out of control. It is an instrumentality that requires rigid self-imposed discipline upon the part of Labor. Out of all this welter may

come an honest attempt to attain the ideal of functional or vocational groups. That way is neither Communism nor Facism but democracy in industry. It means that employers and employees form their separate groups within an industry. Representatives from each group are then elected to a central council and that council in wholehearted co-operation meets and formulates standards, regulations, rates of pay, hours of labor and even fixing the prices to be charged for the finished product. In each of these councils, the government, in behalf of the public, should have a representative to act as a moderator and to prevent "gauging" or adulteration of products or practices deleterious to the general health and welfare. That is not an idle dream but is the ideal described by our present Pontiff as the end to be sought for the reconstruction of the social order.

As Holy Name men, pledged to uphold the God-given principles for which this country stands, we have a special duty to endeavor to inculcate Catholic social principles wherever possible. As Catholics we should hope and pray that both labor and capital, respecting one another's rights and mindful of the dignity of man, may meet and honestly and loyally unite to speed the day when a decent living wage shall be paid to every man for his labor and his toil. May God speed that day.

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